

Diasporic Consciousness in Kiran Desai's *The Inheritance of Loss***Ravinder Kumar¹ , Dr. Akhilesh Kumar Dwivedi²***Ph.D. Scholar¹ , Associate Professor², School of Education & Humanities^{1&2}, Manav Rachna^{1&2}***Abstract**

We see the rapid communication migration and transformation in the postmodern age. All have given rise to alternation in Diasporas. Diasporic inconsistent identification has become at the migrant often become an unrecoverable historical structure that leads to them towards homing desire. This paper will explore the cleave identification of Indian - American diasporas in Desai's distinguished novel *The Inheritance of Loss* (2006). It sustains what different relationship between the first and second generation of immigrants have impacted their dissipated identification. It also discovered the lives of expatriate, their acrid diasporic experience with cleave identification and its disintegration and then their unpreventable persistence in the diasporical locations. The paper exercises diasporic theory to research the novel as a theoretical framework.

Keywords: *Diaspora, Alternation, Inconsistent, Immigrants, Disintegration*

1. Introduction

Diaspora word produces from the Greek origin meaning to expatriate. Diaspora is the discretionary or stained movement of people from their motherland into the new locality. It has also turned up (arrived, disembarked, appeared) in cultural context and a new geographical which serves the host and migrant people. Diasporic Culture is the combination of two cultures.

Adherence to Diasporic society is displayed by the obtaining of an ineluctable connection with their past diasporas history and a sense of nationality with others people of a kin Chronicled (historical) backdrop. Diasporic word is created out of the amalgamating of narratives about expeditions from the old country to new country. We can say that people from the first generation of expatriates be apt to recollect the old country more than the children born to expatriate. Diaspora refers to the movement of the inhabitants from the original motherland. A diaspora is a dispersed whose origin meets within a smaller geographic location scholars have differentiated just now between different kinds of migrants, dependent on its cause such as hostility trade and labour Diasporas or its ties to forefathers' lands by the kind of social congruity within the diaspora society. Some migrant's societies keep up powerful political binds with their mother land. There are some other qualities that are stereotypical in many migrants as though of relation, return with other societies in the migrants and deficiency of full unification into the party- giver (host) country. The most current, mainly, important migrants have been of colonized

people return to the urban (metropolitan, municipal) centres. Britain and France are such type countries; the population is considerable with regard to minorities as migrants' ex-colonial people. The notion of the word 'Diasporic identity' has been confessed by many authors such as a positive assertion of composite. Diasporic identity writing does not only a movement in traversing variety of sites but it also pinnacles the larger economic, religious and social- political matters such as

cultural rights, self-determination, urbanity and global justice. Diasporic traces are seen in Desai's *Inheritance of loss* which is related to these connections. The *Inheritance of Loss* novel traverses identity is an indispensable part of the lives of individuals in a community. It details identity in terms of clan cast system, linguistics, sectarianism and by and by It looks over the disintegrate (explode) identity of separate be held by to the middle and lower class of the community.

This research deals with the exploration of Indian immigrants' pathetic plight of their struggle and life in the Indian diaspora in the USA and the UK and the effects of colonization on the minds of Indians even in India. The major characters portrayed in the select novel *The Inheritance of Loss* written by Kiran Desai are Indians who happen to experience diasporic life in the West due to migration. People have been migrating since human civilizations began. In the very beginning of human civilization, such travelers were regarded as nomads. But along with the passage of time, development and civilization, the travelers who cross the borders and study, work and live in other nations are regarded as migrants and their movement is regarded as migration. But, this select novel reflects Indians' migration to the West. Regarding migration,

Judith M. Brown states in *Global South Asians: Introducing the Modern Diaspora*: "Men and women have been on the move since the earliest beginnings of human societies. Migration in small and large groups, and the establishment of new homes, have been among the strongest creative forces in the peopling and settling of the world's land mass and the making of human history" (1). Thus, migration causes establishment of new homes and diaspora is created. Diaspora means 'scatter' or movement of people from home nation to host nation. The word 'diaspora' has its origin in Greek language 'Diasperio' which means distribute or scatter. Regarding diaspora, the Greek diaspora which is known as the classical diaspora is the earliest known diaspora. In *Global Diaspora*, Rabin Cohen writes "Jewish (and Greek and Armenian) Diasporas can be taken as non-normative starting points for a discourse that is travelling in new global conditions" (22). Cohen further adds regarding Jewish diaspora relating it to Christian myth too "The image of the 'wandering Jew' became part of a continuing Christian myth, a myth often absorbed and perpetuated by Jews themselves. Jews are forced to wander, so the dogma went because of their part in the killing of Christ. The son of God is said to

have condemned them to eternal restlessness' (25). Cohen's ideas about Jews diaspora even indicates that the earliest diaspora was forced or victim diaspora, whereas today's diaspora or postcolonial diaspora is voluntary diaspora. The voluntary diaspora shows voluntary movement or migration of people from one nation to another nation. The *Inheritance of Loss* reflects the voluntary diaspora of the Indian characters Jamubhai Patel and Biju to the West and that of Father Booti to India from Switzerland. Unlike the classical forced diaspora, their diaspora is for better opportunities. Kiran Desai, who was born on 3rd Sep, 1971 in India, is a South Asian novelist in English. Like her mother Anita Desai, she has become a brilliant and established Indian diasporic writer. She has written different books such as *The Inheritance of Loss*, *Hullabaloo in the Guava Orchard*, *AIDS Sutra: Untold Stories from...*, *Generation 1.5* and so on. Her *The Inheritance of Loss* became the best seller in 2006 and won the Booker Prize in the very year. Her novel mainly deals with Indian

immigrant characters located in America and Britain, which *The Inheritance of Loss* reflects. In 'Kiran Desai's *Inheritance of Loss* as a diasporic novel', Vimal B. Patel claims, "As a diasporic writer, she exposes all the diasporic elements like marginalization, cultural insularity, nostalgia, alienation, quest for identity and assimilation in her work" (108). *The Inheritance of Loss* opens up with Sai, a teenage Indian orphan girl who lives with her retired grandfather, Jemubhai Patel in Kalimpong on the Himalayas. Her grandfather is a Cambridge-educated Anglophile retired judge. On the one hand, the research explores the painful experiences of Jemubhai Patel in London as he suffers from discrimination shown to him by the Whites. Besides, the novel reflects the impact of post-colonialism upon his retired life in India. On the other hand, the research focuses on Biju's journey to America and how he suffers humiliation living and working as an illegal immigrant in New York. Thus, the research project focuses on how the Indian immigrants in the Indian diaspora in the West experience a feeling of dislocation, a sense of loss, hybrid identity and double consciousness.

In *The Inheritance of Loss*, Kiran Desai explores diasporic consciousness through characters experiencing cultural displacement, hybrid identities, a sense of loss and alienation in the context of global capitalism and post-colonialism. The novel contrasts the struggles of theoretical, show up like Biju in New York with the experience of an emigrant judge in India, creating different facets of diasporic experience while showing the pervasive influence of colonial legacies and the desire for a "better life". The fragmented narrative structure and juxtaposition of locations further emphasize the fractured nature of diasporic journeys and the complexities of belonging in a globalized world.

2. Key Aspects of Diasporic Consciousness in the Novel

- ❖ **Cultural Displacement and Hybridity:** Characters like Biju, Jemubhai Patel, and Sai are caught between their Indian heritage and Western cultures, leading to hybrid identities and feelings of being outsiders in both worlds.
- ❖ **Loss and Longing:** There is a profound sense of loss – of cultural identity, home and community – that permeates the characters' lives, driving their yearning for a distant homeland.
- ❖ **Double Consciousness and Split Identity:** Characters often experience "double consciousness," a concept that highlights their internal conflict and split personalities as they navigate two distinct cultural realities.
- ❖ **Globalization and Post-Colonialism:** The novel examines how the forces of global capitalism and the lingering effects of colonialism continue to shape the experiences of diaspora, influencing struggles for identity and recognition.
- ❖ **Fragmented Experience:** Desai employs a disjointed chronicle composition, shifting between different times and places, to reflect the fragmented nature of the diasporic experience and the complex pathways of migration.
- ❖ **Juxtaposition of Diasporic Experiences:** By portraying both the suffering of impoverished, undocumented immigrants and the disillusioned lives of the more privileged, Desai reveals different dimensions of diaspora and their interconnectedness with global power imbalances.

3. Theoretical framework and Research Methodology

The paper adopts the qualitative approach to analyse and interpret the selected text i.e. Kiran Desai's novel, *The Inheritance of Loss*. Theoretical framework is pinched according to explained Methodology. This gives fecund knowledge to all researchers who have to intend to work of research with migrant's perspective. The primary source of research is the novel and Brah's book *Cartographies of Diaspora*

4. Analysis and Discussion

Kiran Desai, in her novel, *The Inheritance of Loss* sets Indian society in its drawback and expresses the novel based of her life experience when she has visited between diasporic displacement and identities. She has expressed her thoughts of the novel in English language rather than Indian English. She depicts her own absolutely and expresses the thoughts of modern Indian fiction in her novels. Salmon Rushdie has said that she is a terrific writer in expounding the sufferings of exiles. She has a place among the great contemporary Indian authors who study life and society in India. He also describes the

political Shrewdness and human breadth that have been in corporate in the novel,' *The Inheritance of Loss*' by 'Kiran Desai'. He expresses his thoughts about identity crises matter such as cultural hybridity, identity, nationalism and the connection between culture and place. The writer expresses his thoughts on a different life stories faced by people who are trying to face a strong foreign influences and the characters of novel are representatives of various issues regarding confused identities.

In the chapter second of the novel Kiran Desai explains about the Indian Diasporas. We can find out about migratory characters, Sai and Judge. Judge highlights on the three topics like, emotionally. Mentally paralytic and spiritually. Sai's colonial education makes her without native identity. Although, she has a hybrid identity in the formation of the Indian expatriate. In the third chapter, Desai expresses her thoughts about thatDiasporas in New York. This chapter is divided into three parts. We see Biju in New York who is illegal immigrant. The second part is related to diasporic man, Saeed. The third parts explain is about that diaspora Harish-Harry I, a lawful permanent immigrant I. Desai describes in between hybrid, space identity in the globalised world. Biju is another character in the novel who is the son of cook. Biju's father is living in India. But Biju leaves India for getting luxury life in the USA. He didn't understand the culture of USA in a well way. He relieved back to India on account of imperfections.

The story is set in small Indian town Kalimpong in North-East Himalayas. Desai shows the lives of the main characters and development of the region and impact changes of the residents of that region. The novel begins a retired judge who lives with her granddaughter Sai and his cook. The judge is an old man who sent to Britain to become a judge to service the British government whose name was Jemubhai Patel. In the novel, Gyan is main character who points out Sai's belonging,

neither as belong to Indian culture nor as the British Culture. On the other hand presents a man from a lower class that follow Indian traditions but watches the western globe as something of a higher status and is proud his son Biju who lives in New York.

Further Desai expresses her thoughts that Gyan thinks that Sai does not belong to Indian culture and she is not part of British Culture, therefore, she will not be confessed by it. The cook belongs to lower class that follows Indian traditions but sees the western world as higher standard and he has proud of his son Biju who lives in a New York. Desai expresses the problem in the character of judge who has experience of dislocation twice and both times he has a great influence on his behavior. The judge felt dislocation when his parents send him to England. Therefore, he is able to work for the British government in India. This happens early 1940s. He experiences of many incidents which are diasporic and identity. He was feeling very desperate when he spoke in English language in his accent of India. He had forgotten how to laugh and only managed to lift his lips in a smile

he had his hand on the mouth because anyone could not see his gums and mouth. Judge has a lack of knowledge of his culture and identity, so he lives a very lonely life. He didn't have cultural connections with Britain and since he didn't accept. This was his loss of self-esteem and to lose his self-respect. The judge tried to speak English language and tried to be come as English as possible for him. They avoided the Indian students because they want to hide their identity and culture. They want to establish their new identity. The judge wanted to accept the new British Culture and by doing so he began to think himself more indispensable than any other things. He hated the English. He envied Indians a lot those who worked as an English man with the passion of loathed, he would be despised absolutely everyone English and Indians. He hates Indians because being Indian caused him great suffering in Britain. However, upon his arrival home, he thinks that he will not have any attachment with his culture and identity. He would have attachment with British Culture, identity and accent in his life in India ahead.

5. Results Findings and Conclusion

Through her depiction of diasporic consciousness, Desai highlights how the new generation of migrants upholds a stronger sense of identity and refuses to compromise its self-respect in the face of cultural displacement. This generation's diasporic experience is marked not by silent endurance but by the assertion of individuality and the pursuit of personal dreams within a globalized world that increasingly acknowledges their struggles. The analysis of the novel reveals the profound psychological and social challenges faced by diasporic individuals, whose continuous search for belonging and identity often results in cultural fragmentation and alienation. Ultimately, the research concludes that diasporic identity, as represented in Desai's work, is not fixed but evolving—a mosaic of multiple affiliations, contradictions and hybridity. This fragmented yet dynamic identity reflects the broader condition of contemporary diaspora, which continues to shape and redefine itself through the experiences of future generations.

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